THE WESTERN LUMINARY.

PRINTED AND PUBLISHED WEEKLY, BY THOMAS T. SKILLMAN.

NO 48.—VOL. VI. LEXINGTON, KY. WEDNESDAY, JUNE 9, 1830. WHOLE NO. 308.

SLAVERY.

[*From the Kentucky Reporter.*]

HINTS ON SLAVERY.

NO. 3.

In a greater degree than most other evils, this of slavery feeds upon itself and results in multiplied forms of ill. The care which in other countries would be bestowed in better living and more bountiful support to the whites, is in slave countries lavished on them; and they increase faster in proportion. Their increase again encourages the emigration from among us of the labouring classes of the whites, whose small places are bought up to add to the extensive farms cultivated by slaves. Then our laws of descent reduce the children of the rich to moderate circumstances, who, rather than lose ideal rank, sell out and remove to some new country, where, in the gradual improvement of affairs, they hope to attain their former condition. While by these operations we lose the bone and sinew of the State, the slaves remain and increase to fill up the space thus created. While this process, so destructive to the State, is accomplishing, the slave-owners themselves are only procrastinating a little the day of their own trial. As the number of slaves increases, their value must diminish with the diminishing value of the products of their labor, in an increasing ratio. Then comes the competition with free labor from the adjacent States. Lexington is now partly, perhaps chiefly supplied with Ohio flour, and to a great extent, with eastern hats, bridles, horse harness, boots, shoes, and various other articles of the first necessity, which we ought to produce as cheap as any other people. Horses have been the favorite production, and one of the greatest staples of Kentucky; yet Ohio horses are sold at a profit by auction, in the streets of our villages. All this operates a gradual decline in the value of slaves, which will fall lower and lower as they come nearer to the number of the whites, until they become themselves the chief article of export. Such is now the case with Delaware, and part of Maryland and Virginia. The value of the staples of the Southern States would for some years keep up the value of slaves. But when the progress of events shall produce the same state of public sentiment, I ought rather to say of public necessity, there, that is steadily advancing here, and they *will no longer receive our slaves as merchandise*, where would be "the wealth and capital," and where "the industry and talents" of our Commonwealth? Never was there a more fallacious idea than that slaves contributed any thing towards the permanent resources of a State. It is an ulcer eating its way into the very heart of the State, and which while it remains cannot be affected by any change of constitution, but would work its effects with unerring certainty under every possible form of government.

Mr. Wickliffe thinks "that while slavery exists at all in the United States, it is better that we tolerate it in Kentucky, where the condition of the slave is as good as is consistent with a state of slavery; than to crowd the slaves into the Southern States." Again he says that any plan for "effecting the liberation of the slaves, to be effectual must be general in all the States." These opinions are singularly erroneous and illogical. That a plan to be effectual in all the States must be general in all the States, is obvious enough. But that a plan to be effectual in Kentucky must be general in all the States, is not very apparent. On the other hand, that a State which foresees impending calamities, which it is in her power and in the power of no other to avert, should yet decline providing for her safety because distant and independent States choose to deny the existence of the miseries we foresee, and madly elect to brave all their horrors, is a course of policy whose wisdom may well be questioned. This Union now embraces twenty four States and three organized territories. Out of these, twelve States and two territories tolerate negro slavery. It is admitted by all men that the national government has not the smallest power over the subject of slavery within the limits of any State. The opinion is also prevalent, that in those States whose staple is sugar, cotton or rice, being not less than six or seven States, slave labor cannot be dispensed with for a long time to come, if it can ever be done. In this circular, Mr. W. states that slavery will exist in the Southern States for "centuries yet to come." And does a gentleman avowedly hostile to the perpetuity of slavery—openly expressing his reliance on Providence for the means of its extinguishment—and directly pledging himself to co-operate at all times in favor of any plan which will even *tend* to "effect the emancipation of the whole slave population gradually"—seriously recommend the postponement of every effort on this subject until after the lapse "of centuries yet to come"—twelve scattered sovereignties, (with as many added thereto as our whole unsettled territory south of latitude 40 degrees and 30 minutes north can make up) shall by a grand simultaneous impulse achieve so extensive a revolution in society? In waiting for these events and the efflux of these indefinite centuries, I do not see that even the valuable co-operation of Mr. W. could be of any material advantage. Alas! into what errors are wise men betrayed!

Kentucky, and no other earthly authority, must control this interest within her limits. Two out of every seven of her population are estimated to be slaves. One out of every 13 of her white population is estimated to be a slave-owner. It may be conjectured that one out of every two among slave-owners will be favorable to the principle of gradual abolition. Twelve out of every thirteen whites own no slaves, and are therefore in every way interested in getting rid of them. It follows then, that not more than one in every twenty-six whites, upon a full presentation of the question, could upon any reasonable calculation be supposed favorable to the indefinite continuance of slavery in this State, or in other words to the principles of the circular; for a period designated by "centuries yet to come" does in every political view amount to perpetuity. Our white population may now be estimated at a little over half a million; out of whom, if the preceding calculations are nearly correct, not much more than twenty thousand can be presumed to consider themselves interested in maintaining the principles against which I contend. In a free government, so small a minority should be very cautious in trusting to their own impartiality and justice, in a case where they consider their property involved, when the great mass of their fellow men differ from them in their views of the welfare and grandeur of the Commonwealth.

Connected with this part of the subject, the circular advocates the extension of the slave population, for the particular reason that it would encourage the amalgamation of the white and black races, and thus in the progress of time obliterate slavery, by effacing "the distinctive marks of color." The diffusion of slaves would certainly tend to augment their value, and by consequence to add an increased ratio to their productiveness; thus magnifying their numbers, and in an equal degree the difficulties of ultimately getting rid of them. But that it would have any tendency to encourage the mixture of the two races, there is great room to doubt. I do not know that such a mixture would be desirable, to the white race at least, even if it could be achieved: and among the blacks, its progress wherever it has hitherto operated has been attended with the most pernicious effects. From the tendency to this mixture by an illicit commerce of the sexes (and no other is ever thought of by the whites) the argument against the private morality of slavery which has appeared to me most cogent, has always flowed. It may be said that in slave countries, the prostitution of the female slaves, at some period of their lives, is universal. And what is frightful to add, it is not absolutely certain that their condition of abject abandonment is always voluntary. A large family of negro children having the same mother rarely have the same father. The rights of marriage and even its ceremonies are not allowed them by the laws. If, surmounting all the ills of their condition, and escaping all their miserable fortune, a few of them arrive at the possession of social enjoyments, their success should hardly be considered a cause of congratulation.—For the necessities, the vices, and what is sometimes not less fatal, even the good intentions of their owners, may at any moment make them their victims. Yet men of sense and virtue are not wanting, who will insist that we may by some unadvised step bring them unto a condition so much worse than this, that we should subject ourselves to the charge of inhumanity. Earth holds no such condition.

As it is my wish to consider this subject rather in a political than a moral point of view, I will pass over what is said about religious societies, and their efforts and principles touching the question of slavery; which I do the more readily, as, if the view I take of the constitutional question be correct, such arguments would be admitted by those who use them to be without any force, as the whole subject would be fully open. Nor do I see that what is said about the non-slaveholding States and their presses, requires any reply, for the same reason. Such appeals as that made in the conclusion of the argument appear to be natural to all politicians. I only regret that it should have been considered necessary to group in such a manner the security of property under the existing constitution, with the strong implication from the whole course of the observations, of its entire insecurity in the hands of those who think (in common with Mr. Wickliffe) that the constitution is not perfect—or who say, (and can avouch Mr. Wickliffe for authority) that slavery ought not to be perpetual in this State.

I shall not make any apology for having so particularly examined a part of the circular address of Mr. W. His arguments, while they seemed to me to contradict his avowed opinions, went to the length of entailing an intolerable national burden on us and our posterity to remote ages, by exhibiting the supposed dangers, inhumanity, and difficulty of every plan for its alleviation, except one so remote and intricate as to be merely fanciful. I think I have shown that his view of the subject cannot be relied on. It is but just that I should now present my own.

B.

RELIGIOUS.

From the Boston Recorder.

ENCOURAGEMENT.

"I am happy to say, that the state of things in this place is more than usually interesting. Soon after my communication in Oct., I was called to attend the funeral of the Deacon of the church, who was an active leading member, and one of the main pillars. The church felt the shock and betook themselves to prayer. At this funeral, a young man became deeply impressed with his situation, and has since obtained hope. Soon after another young man, and a young woman whose impressions were of longer standing, obtained hope in Christ.

On the first Sabbath in January, I passed the night with a respectable man who was hitherto supposed to be a Universalist, together with his wife and two sons. one of whom is in College, but whose only daughter is a pious member of the church. This man I found shaken from his Universalism ground—and the circumstance which had been instrumental of it, he stated to be the following.—Entering his favorite meeting one day, he was struck with the appearance of the congregation, as being different from that of other worshipping assemblies, with whom he had mingled. He saw none that he had any reason to think were real Christians, which caused him to reflect—"Can these be the people of God? and can this be the true gospel which they hear with so much pleasure?" It resulted in the conviction that the sentiments he had believed, could not be correct; and I found him now anxious. How important, thought I, on hearing this, that Christians should always avoid such meetings! Had this man seen two or three Christians there, (and they frequently do attend from motives of curiosity,) that train of reflection which produced conviction, might have been prevented. This man's wife, and also their son, I found to be anxious.

I called upon another man who is also a Universalist (one daughter of whom is a member of the church, and another I found had just obtained hope) and conversed at some length. He remained unyielding in his belief, but candid. I called upon a third, who was supposed to have the same belief and whose wife was deeply anxious. This man, apprehending I might call, did not *intend* to see me—but if he did, meant to defend himself by saying that his state was good enough—that he had as much religion as I, or any other man—but when conversed with, he had not much to say. After I left the family, finding he had not answered his own expectations in the interview, he became perplexed and troubled, and by the next day was so distressed as to leave his business, and go in quest of some Christian for help. At a subsequent visit, I found him and his wife rejoicing in hope: also, the man before mentioned who was anxious—and, I had the privilege of kneeling by his side at the family altar, and of hearing him offer a prayer which I trust came from a broken heart, although the expressions indicated that till very recently prayer had been to him a strange work. Others still are known to be inquiring. Never did they prize the ministrations of the gospel so highly. They are devising measures to raise a larger amount for the support of preaching—and talk of setting apart each a portion of ground for raising hemp, the avails of which, to be exclusively appropriated to supporting the gospel.

It is grateful indeed, to learn, that any where, God is rising in his majesty to put down that error which threatens to sweep over the whole length and breadth of the land, and bring multitudes to eternal ruin. It is *peculiarly* grateful to learn, that in our *waste places* where this error most abounds, and brings forth its fruits in fearful luxriance, the Holy Spirit meets it, with the language of old time—"hitherto shalt thou come, but no farther." The desolations of Zion, are to Universalism and its kindred doctrines and practices, what the ruins of Babylon are, to the cormorant and the bittern, the owl and the raven, the wild beast of the desert and the wild beast of the island, the satyr and the vulture—a place of rest—where all gather together with their mates.

HINTS TO MINISTERS.

Some preachers considerably detract from their usefulness by their manner of praying; their public prayers are almost always the same, with very little variation, either in substance or expression. An intelligent person (not a professor of religion) once informed me, that he had lately heard two very good discourses delivered by a preacher of distinguished eloquence, on the same day; but he expressed his surprise that the preacher had used the same prayer in the afternoon, which he had uttered in the forenoon, *verbatim*. When there is such a continued sameness in this part of a minister's public exercises, his hearers are apt to suspect that he does not pray in secret as often as a Christian of his sacred calling ought to do. A Minister of the Gospel ought to be eminently a man of much prayer; by this, his profiting in the gift of prayer would appear unto all, and his usefulness be greatly increased. Some preachers are thought to err in the introductory part of their public prayers, sometimes called adoration or invocation. God has revealed himself in his word under a great variety of glorious titles and characters; and that he should be approached by us under a deep sense of these, and reverently addressed by our acknowledging and mentioning a few of them, is highly proper, because warranted by many scriptural examples. But these preachers very often commence their public devotions with an apparently pompous tone of voice, and swelling enumeration of a large number of the titles and attributes of the Deity; indeed, with some it is almost their only method of introduction. It has been remarked of one preacher whom I once knew, that *the four and twenty elders casting their glittering crowns at their Maker's feet*, were seldom omitted in his introduction. Such a method of performing an exercise so solemn, when almost invariably adopted and pursued, is thought by many to indicate a degree of *vanity* or *pedantry*, in the person who leads, which always disgusts those who think so, and disqualifies them for engaging in the succeeding parts of worship with a prospect of spiritual profit. The frequent repetition of *favorite phrases* should be avoided both in prayer and preaching.

No man can altogether avoid some apparent degree of *sameness* in that part of prayer called *petition;* but the more we practice self-examination and secret prayer, we shall have a clearer view of our spiritual wants, and consequently, be furnished with a greater variety of subjects for petition in prayer. Of all persons, Ministers should pray the most in secret, and employ most time in self-examination; because they are encompassed with the infirmities common to other Christians, and also exposed to temptations and wants peculiar to themselves.

In public prayer, some persons are thought to make an unnecessary and frequent use and repetition of the Creator's name. Some have been heard to begin almost every sentence with the words, *Heavenly Father.* No example of this kind, I think, occurs in scripture—Daniel 9, 19, comes nearest to it. Others are thought to use the words "*we pray*," too often.

In preaching, many speakers use the words "*My friends*" and "*My brethren*," entirely too often. If what is said be sound and instructive, the incessant repetition of these words interrupts the sense, and weakens the force; they are commonly considered as mere expletives, used for want of something else at the time.—A preacher has been observed to say, "my brethren" more than seventy times in one sermon of common length.

Another way in which some preachers injure themselves and the cause of religion is, by endeavoring to ape or imitate other Ministers of more eminence and celebrity, in their voice, style, phrases and whole manner. This, which is often easily observed, always defeats its purpose, and destroys the efficacy of what is said, however pertinent and proper.—*Charleston Obs.*

PREACHING CHRIST.

Preach Christ Jesus the Lord, (as was the usual custom of the Apostles;) determine to know nothing among your people but Christ, and him crucified; let his name, and grace, his spirit and love, triumph in the midst of all your sermons. —Let your great end be to glorify God, as manifest in the flesh; to render him amiable and precious in the eyes of his people; to lead them to him as a sanctuary to protect them, a propitiation to reconcile them, a treasure to enrich them, a physician to heal them, an advocate to present them and their services unto God; as wisdom to counsel, as righteousness to justify, as sanctification to renew; as redemption to save, and an inexhausted fountain of pardon, grace, comfort, victory and glory. In short; let Christ be the diamond to shine in the bosom of all your sermons. —*Bishop Reynolds.*

From the Rochester Observer.

AWAKE THOU THAT SLEEPEST.

Our pilgrim Fathers took possession of this country 200 years ago, and succeeding generations have had it in their power to have continued in their descendants the apostolic spirit to this day, if they had done their duty, each in succession, in bringing up their own children for God, and having a kind Christian regard to emigrants and their children and descendants. But has this been done? No, it is too evident that the children of the pilgrims, have in multitudes, become degenerate plants, and many of their descendants mere nominal Christians without the spirit and soul of religion—descending along the gentle decline of peace, peace, and soul take thine ease, till they reached the ground of *half way covenant*, and then with Paine's Age of Reason in one hand and the Rum bottle in the other, they have been awakened out of their drunken lethargy by the cry of Priestcraft, Church and State, and coercion, and are now called on to assert their liberties and be *free* from all restraints human and divine, and not only so, but to 'resist unto blood striving against' righteousness.

Fellow Christians, this is our situation, here is the picture before you, a picture true to life, and true to death, and who has not heard the threatenings of the rising host of infidels in this day of stirring and movement. Here it is whispered, 'It had been better to have slumbered on and not disturb the peace which pervaded the moral world.' Deluded man, retract that speech, that sentiment, that very thought. Rather rejoice and thank God that every man is coming out, to show his flag, that the character of all may be made manifest. And while I rejoice that they who are not for us, do come out against us; I acknowledge and declare it to be my full conviction that the enemy are five to one against us; and yet I am glad, I say, against this fearful odds to come to the charge in this day, and not leave to my children the whole of this glorious contest. Glorious I say, and whether in victory or defeat, I rejoice and thank God for a share in it.

The gauntlet is thrown, the cry of war is sounded—the enemy is in the field and all is animated bitterness and lying blasphemy around us, and it is a sufficient recommendation of a man for the Presidency, that he hates the Sabbath and would compel, by law, its violation.

Now, timid believer, I anticipate you, while you say—don't say any thing about it, but let us go to the work silently and correct the evil. Aye, steal the march of Satan! Never, never, it never was done, and never will be. All that Christians gain must be by open, honorable contest —'who is on the Lord's side, Who?' is our watchword, and under it, and in the strength of the Lord alone we are safe, or there is no hope for us.

Too long have good men slept while the enemy has been sowing tares, and now the question is, What shall be done? We must not suffer a child to grow up among us without religious instruction. Bring them all into our Infant Schools, Sabbath Schools, Bible Classes, and to the hearing of the word of God in our churches. Every Christian must feel that he or she has something to do to redeem this apostate world other than to please and gratify and provide for himself or herself and family.—The field of our exertion is our family, our neighbourhood, our country next, and next all the human race. 'Remember that the weapons of our warfare are not carnal, but spiritual, yet mighty through God to the pulling down the strong holds of sin.' Give the Bible to every family on the earth, and this as speedily as possible. Multiply Foreign and Domestic Missionaries, and occupy all the stations now opened, and inquiring for help, and all others, as they may invite our charity. But here indolence and covetousness come in with their pleas and excuses, "I have put off my coat, how shall I put it on;' my children are with me in bed, I cannot awake to give.' Here again disciples must *cry* 'awake thou that sleepest and arise from the dead, and Christ shall give thee life.'

Brethren, I wish to sound no unnecessary alarm. But I hear the inquiry, Watchman, what of the night? And in faithfulness, I answer, The night is dark, the heavens are big with awful threatenings. I hear the rumbling of her distant, yet nearer approaching thunders. I see ever and anon the vivid flashings of her lightnings, and all ready to descend upon this guilty world as the accumulated vials of the wrath of God. Around me I meet the angry eye of Infidelity; I hear the mad gratings of their midnight plot of 'treason, stratagem and crime,' and in the mid day sun I see them vaunting themselves against the Most High, while they blaspheme the name of Jesus. Before me and in prospect —— —— —— who can tell what shall be in these latter days? and yet who with half an eye, can but see that the moral world is pregnant with events that shall 'shake terribly the earth.'

Christians be at your post with all your hearts and souls and influence and property and talents, and like Gideon's army you shall have the victory though the enemy be as numerous as the hosts of Midian. In the strength of God the Lord there is salvation. 'Blow the Gospel trumpet.' Break the worse than empty pitchers of this world's possession, and this world's charms, and act and live and do for God, and all is safe. Neglect this and all is *lost.*

GIDEON.

Fancy paints pleasure at a distance with beautiful colors; but possession often takes away their beauty.

SABBATH SCHOOLS.

DUTIES OF PARENTS IN REGARD TO SABBATH SCHOOLS.

Extracts from an Address delivered before the Sabbath School in the M'Chord Church, in Lexington, Ky. on Sabbath day the 16th ult. by Mr. William Richardson.

(CONCLUDED.)

We will now call your attention to another duty.

Assuming the fact of your acknowledged duty with regard to your own children, it follows as a matter of course that you owe something to your neighbors also. Every moral duty of man, is somehow or other connected with his neighbor. Love to our neighbor, is one of the strongest and most palpable tests of christian character. God commands it, common sense teaches it, and christian benevolence requires it, that we not only cherish but *manifest* good will to our fellow men. Let this heavenly principle excite us then, to use every means in our power, to induce all our friends, our neighbors and acquaintances, to put their children under Sabbath School instruction. Do you want an additional motive for doing this. Look into your streets, and about the skirts of our town on the Sabbath, indeed any day, and you will find enough to stir you up to the effort. See the multitude of thoughtless youth growing up in ignorance and treading the paths of vice—following the dictates of their wicked and depraved hearts—unconscious, themselves, of the misery and degradation that awaits them in this life, and the utter ruin which follows, in that which is to come. Hear the horrid imprecations bursting from lips, scarcely capable of articulating the words they attempt to speak. I noticed a little boy, the other day, whose limbs were still trembling under the feebleness of infancy, exercising his half grown powers of utterance, in cursing another boy, who for aught I know was his own brother. Is it enough, my friends, that for such we simply adopt the prayer of our Saviour, and say, "Lord forgive them, for they know not what they do."—Rather, is it not our duty, to unite *exertions* with our prayers, to guide them to a knowledge of those duties, so essential to their usefulness, and happiness in this life, and to that Saviour who alone can give them a title to those blessed mansions not made with hands, eternal in the Heavens. Here then is a field in which all can work, and all can do something. There are none, however obscure in life they may be, who cannot contribute something to the cause of Sabbath Schools—by their influence upon others with whom they associate. Carry then this thought about you, and in all your intercourse with your fellow men, let no suitable opportunity pass unimproved, of extending and building up the cause we advocate.

Again, we think it the duty of those parents who are competent and whose family concerns render it practicable, that they give their services to the School, as teachers. One of the greatest, and perhaps I may say the greatest difficulty, that this and other Sabbath Schools have to encounter, is that of procuring suitable, faithful and energetic teachers. And who are so well fitted for the work as parents themselves, who, to other qualifications, add that of experience, in the management and treatment of children. I will not press this duty farther than to add, one earnest request, that all who can consistently do so, will come up to our help in this way.

Another point, which I shall take the liberty of characterizing as a duty, is that of occasionally visiting the school, while in session. Some have supposed this would be an intrusion, or at least, an interruption to the scholars. Is it an intrusion to come and see how and what we are teaching your children? Such a thought, I am sure, never entered the minds of either teachers or children: And so far from its producing interruptions, it has rather a tendency to promote good order, and it operates as a stimulus to the teachers, and awakens an additional feeling of interest on the part of the children. As one, then, who bears an humble part in the management of this school, and in behalf of my fellow laborers in this little moral vineyard, I would most affectionately invite, yea *urge it as a duty*, that you visit us as frequently as your convenience will permit.

The last duty to which I shall call your attention, at this time, is that of prayer—habitual fervent prayer in behalf of Sabbath Schools, and especially for the one in which you are more immediately interested.

We may fulfill with punctilious exactness, every duty I have mentioned, and unless God's blessing accompany our efforts, we labor in vain. The seal of Heaven must be affixed to our charter, ere a compliance with any or all its provisions, can have force or effect. The way to secure it, is plain; seek it by prayer and supplication. This is a duty so palpable to every christian heart, any effort of mine to establish it, would be superfluous. But do you perform this duty? Do you faithfully discharge the obligation it imposes? Are these dear little children and their teachers, carried on your minds to a throne of grace, in their associate, as well as individual character? If so, we need not despair of seeing Sabbath Schools increase and prosper among us. I appeal especially to you, my christian brethren, on this point, and would to God, we might all be excited to more diligence, in this work of faith and labor of love. It is a subject worthy of our highest regard, with reference to the church, indeed I may say the brighest *hope* of the church emanates from Sabbath Schools. Christian parents, bind then this duty upon your foreheads, and write it upon the table of your hearts. Be faithful to yourselves, to your children and to the church; and the cause is safe—and not only safe, but it will prosper.

I have thus, feebly indeed, presented for your consideration, some of the duties of parents with reference to Sabbath Schools. Many of you, I doubt not, have duly considered and faithfully practised these duties. But we have too much reason to fear, they have been, either unthought of, or neglected by a great portion of those who hold the endearing and responsible relation of parent or guardian, to the little children now before us. Without the co-operation of parents many of the most valuable benefits resulting from Sabbath School instruction will be lost to their children and to society. Indifference or inactivity on your parts, produce similar feelings in the minds of teachers and children—and hence no doubt arises one great cause of the languishing state of some of our schools, and the apparent apathy which occasionally is felt by all.

We therefore, call upon you, to think seriously of this matter and weigh the subject well in your minds. The aid we solicit is, we think, both reasonable and just. View the object, in a political, civil, or religious point of view, and it will be found worthy of your support. Give it freely then—give it cheerfully—give it effectually.

When we cast our eyes over this little group of children, and reflect for a moment, how many temptations, trials, afflictions and sorrows, lie concealed in their path through life, and of which they can now have no right anticipations; and when we reflect too, that soon they are to occupy the stations which ere long we must vacate; and again, when we contemplate them, as immortal beings, forming characters here, for an eternity—when we consider how much it is in our power to do for them, to ameliorate the the evils of life—to qualify them for filling our places with usefulness and respectability, when we shall have gone down to our fathers—and above all, when the means are given us by which we may lead them into the arms of Him, who is able to support them through all the trials of this life, and crown them with eternal blessedness in the world to come—when, I say, we reflect upon these things, will you, can you, dare you, sleep upon this post of duty.

ABSTRACTS OF REPORTS.

AMERICAN TRACT SOCIETY.

Abstract of the Fifth Annual Report, prepared from the N. Y. Observer, for the Luminary.

The labors of this Society now extend to every state and almost every county of our country, and to many foreign lands; its publications have reached hundreds of thousands of families, and the Holy Spirit is evidently rendering them efficacious in the conversion of many souls.

During the year the Rev. Dr. Staughton and the venerable Col. Rutgers, two of the Vice-Presidents of the Society, have been removed from the scene of their earthly labors.

Since the last anniversary 62 different publications have been stereotyped in six different languages, viz.; *English*, *French*, *Spanish*, *German*, *Italian*, and *Welsh*, making the whole number of the Society's publications at present 498; and in addition to this, the Committee have printed a tract of 110 pages in the *Seneca* language, and have presented it for the use of that tribe. A correspondence has also been opened with reference to the preparation of tracts in the language of the *Chippewa* Indians, which, with its kindred dialects is spoken very extensively by tribes of Indians north of Detroit and of the upper settlements on the Mississippi. Four tracts have also been approved by the Committee in the *Tamul* language, and an appropriation of money has been made to aid the missionaries at Ceylon in distributing them. At the mission station at Malta in the Mediterranean, ten of this Society's publications have been translated into *Modern Greek*, twelve into *Italian*, and eleven into *Armeno-Turkish*.

An active friend of the Society having offered to bear a part of the expense of stereotyping and perpetuating *Bunyan's Pilgrim's Progress*, the publishing Committee have unanimously approved of that admirable work, and it will be stereotyped as soon as the requisite funds for perpetuating it shall be obtained.

The Committee express their deep and continued sense of the goodness of God in leading his children to adopt as a fundamental principle of the Society, the *union of evangelical Christians of different denominations*. The practical result has been most happy. The members of the publishing committee have uniformly and unanimously desired that those truths may be circulated which God shall render effectual in breaking the stubborn hearts of men, and bringing them into a willing allegiance to Jesus Christ. They all expect to exterminate vice and promote morality by inculcating the ruin of man by sin, and salvation only through the atoning blood of Christ, and the converting and sanctifying influences of the Holy Spirit. They find in the constitution of the Society, and of the publishing Committee, no obstacle whatever to the inculcation, in their most impressive forms, of all those great, soul-humbling and God-exalting truths, which constitute the sum of the Gospel.

The Rev. Dr. Milnor, of the publishing Committee, having sailed for England, with the intention of spending several months in that country, has been commissioned to represent this Society at the anniversary meeting of the London Religious Tract Society; and is authorized to procure such publications and information as will aid the Society in its future operations. The Rev. Mr. Bedell of Philadelphia, occupies his place in the publishing Committee during his absence.

Amount of publications printed and circulated.

The whole number of tracts printed during the year ending May 1st, is 5,239,000; viz. 3,738,000 12mo English tracts, in the separate form, and 600,000 comprised in 19,000 bound volumes; 341,000 children's tracts, 312,000 handbill tracts, 144,000 tracts in the German language, 90,000 in French, 8,000 in Spanish, and 6,000 in Italian. The whole number of tracts printed since the formation of the Society, is 20,341,000.

The whole number of pages of 12mo tracts printed during the year, is 51,440,000; the whole number since the formation of the Society, 166,159,000. The whole number of pages of children's tracts printed during the year is 7,940,000; and the whole number since the formation of the Society is 20,412,000.

In addition to the above, there have been issued or printed during the year 10,580,000 pages of covers; 66,000 copies of the American Tract Magazine; 116,050 copies of the Christian Almanac; 3,000 copies of the Christian Reader, embracing 1,224,000 pagas; 3,000 of Doddridge's Rise and Progress, embracing 840,000 pages; 4,000 of Baxter's Saint's Rest, embracing 1,068,000 pages; 2,000 of Boatswain's Mate, embracing 304,000 pages; 2,000 of life of Newton, embracing 232,000 pages; 2,000 of Sermons to the Aged, embracing 288,000 pages; and 500 copies of The Sermons on the Mount, and hymns in the Seneca language.

The whole number of *pages* of the various publications of the Society, including children's tracts and the bound volumes enumerated above, but exclusive of the Magazine, Christian Almanac and Reports of the Society, *circulated* during the year, is 62,120,444; and the whole number since the formation of the Society, is 185,717,222.

The tracts which have been most widely circulated during the year are the following, viz: "Do you want a Friend!" 144,000 copies; Kittredge's Address and "Quench not the Spirit," 123,000 each; the premium tract to American Youth on Intemperance, 102,000 copies in *four months!* "The Importance of Consideration," 99,000 copies; "Female Influence" and "The Sanctuary," 74,000 each. The whole number of tracts on *Intemperance* circulated during the year, is 309,964.

Gratuitous distributions.

The whole number of *pages* of tracts *gratuitously distributed* is 3,933,128, viz.: 2,172,461 to individuals, chiefly west of the Alleghany mountains; 967,181 to auxiliaries; 284,480 to benevolent institutions; 184,900 to the army and navy; 56,700 to ships for foreign ports, and 217,406 to foreign countries.—The whole number of pages gratuitously distributed west and south of the Alleghany mountains, is 2,655,667; of which number, 1,500,000 pages were given by the Society's agents in the valley of the Mississippi, in aid of feeble auxiliaries, and to meet the wants of neighborhoods and individuals where they have been laboring; and 500,000 to the board of agency in New-Orleans, to aid particularly in the distributions in their own city. The committee earnestly hope that donations will be made to the Society to enable them to extend their gratuitous distributions to all the destitute parts of our country, and to heathen lands, especially to those in which American missionaries are stationed.

Receipts and Expenditures.

The receipts of the Society during the year ending May 1st, were $60,210 24; of which sum, $48,454 59 were for tracts sold, and $11,755 65 were donations. The expenditures of the Society were also $60,210 24; of which sum, $26,997 26 were for paper, $22,706 64 for printing, stereotyping, engraving, folding, stitching, and binding, including the expenses of the Christian Almanac; $3,581 25 for services of the Corresponding Secretary and General Agent, the Depository and four Assistants, whose time and efforts are wholly devoted to the Society; $3,943 06 for services and expenses of travelling agents; $300 for grants in money to foreign stations; and $2,916 39 for expenses of the general depository, postage, taxes, insurance, fuel, and all other expenses.

There was *due* from the Society on the 1st of May on notes given by members of the committee for paper and printing, all payable previous to the 25th of November, $8,918 58. It is much to be desired that the Society should have the means to procure paper and printing without resorting continually to the individual responsibility of members of the committee. But there has at no time during the year been funds enough in the treasury to meet the current expenses of the Society for ten days. At more than half the weekly meetings of the committee, the bills sanctioned by them have exceeded the whole amount of funds at their disposal, and at one period, near the close of the autumn, it became necessary to raise $5,000 from the banks to meet existing demands.

The expense of erecting the Society's house was defrayed by the liberality of the citizens of New-York. For all other means of sustaining their operations, the committee depend *solely on the gratuitous contributions of the friends of the tract cause, and on the proceeds of the sales of tracts at cost.* As they express their unanimous sentiment, that, under the smiles of Providence, no more permanent funds are essential to its prosperity. They rely on the promise of God that Zion shall prevail, and are assurred that the cause of tracts will continue to live and increase in magnitude down to the day of millennial glory.

Branches and Auxiliaries.

The number of new Auxiliaries recognized during the year is 119, making the whole number of branches and auxiliaries now immediately connected with the Parent Society 825. Besides these the American Tract Society of Boston, at the time of its last anniversary, had 610 auxiliaries; the Pennsylvania Branch at Philadelphia has 373, and there are in connexion with other large branches or auxiliaries 200, to which the American Tract Magazine is regularly sent gratis, making 1,783; which, added to 325 above, gives a total of 2,608 Societies which have been reported as auxiliary to this Society, either directly, or through the medium of the larger branches and auxiliaries.

Operations in the Valley of the Mississippi.

Of the six agents who were laboring in the valley of the Mississippi at the time of the Society's last anniversary, two have left the service of the Society, and another, Mr. *Alfred Hamilton*, who commenced his labors about one year since, has been compelled to suspend them for some months; but six others have, during the year, engaged in this service, making the whole number now laboring in that interesting field *nine*; viz. Rev. *Ornan Eastman*, the Society's General Agent, who has personally visited a great number of the principal towns, and who exercises a supervision over the entire operations of the Society west of the Alleghany; Rev. *James M'Aboy*, who has been laboring chiefly in Western Pennsylvania and Western Virginia; Rev. *Francis W. Case*, whose field of labor has been Alabama and Tennessee; Rev. *Cyrus W. Allen*, who is laboring in Missouri and Illinois; Rev. *Cyrus W. Conant*, who is laboring in Indiana; Rev. *William Eastman* and Rev. *James Seymour*, who have for some months been laboring in Western Pennsylvania, chiefly in connection with the efforts of the Rev. Mr. *M'Aboy;* Mr. *Lucius C. Rouse*, who has been laboring in Ohio; and Rev. *A. Logan*, who has recently commenced efforts for the Society in the State of Mississippi. In addition to these, the committee, in connection with the grant of 500,000 pages of tracts for New-Orleans, appointed Mr. *Moses H. Wilder* to engage in their distribution and in superintending the depository in that city.

The whole amount of tracts sent into the country west and south of the Alleghany mountains during the past year is 24,099,800 pages; of which 2,655,067 pages have been granted for gratuitous distribution.

The total receipts from the same portion of country during the year have been 14,927 dolls. 13 cts. of which 13,985 dolls. 44 cts. have been remittances for tracts and 941 dolls. 64 cts. donations. The amount expended in the valley by the Society during the year, over and above the whole amount received, is 5,702 dolls. 81 cts.

Operations in foreign countries.

God in his Providence is preparing the way for efforts in the southern parts of our own continent, in Greece, and other countries on the Mediterranean, and among five or six hundred millions of our race, still shrouded in the midnight gloom of Paganism. Languages extensively spoken are already conquered; printing presses are in operation; laborers are scattered abroad in the wide field; and every thing urges to effort, worthy of the age in which we live, and the light and privileges and means which God has bestowed on us.

The Rev. Mr. Robertson, missionary of the Protestant Episcopal Church, has made to the committee a most interesting communication, showing the usefulness of the tracts given him by the Society for circulation in *Greece*, the great need of more extended tract operations there, and urging the committee to adopt systematic efforts for the supply of that country through the mission press at Malta. A communication of kindred character has also been received from the Rev. Mr. Brewer, in relation to the distribution of tracts in *Greece and Turkey*.

The American missionaries in *Ceylon* have made an official communication to the committee, spreading out before them the wide field to be occupied in that island, and appealing to American Christians for aid. Testimonies also from the Baptist missionaries in *Burmah*, show the great want of tracts in that populous empire.

Divine blessing on the Society's publications.

The report concludes with numerous interesting statements respecting the good effected by the tracts of the Society which have come to the knowledge of the committee during the past year. We have room only for the following:

"Mr. W. of B——, in Pennsylvania, was an industrious mechanic, but notorious for his profane swearing. 'He informs me,' says the gentleman who communicates the account, 'that he had for hours together vied with a wicked neighbor in attempts each to swear more profanely than the other. A Tract Society was formed in the neighborhood, tracts obtained, and the Swearer's Prayer put into his hands. It arrested his attention, and the perusal of it led him to the house of God. All the preaching seemed to be addressed to him; his conscience and every thing around him reproved him for a life of sin. At length he unbosomed himself to a pious neighbor, and told him he believed he was forsaken of God, and given over to hardness of heart. He was directed to the Lord Jesus Christ, who at length appeared for him in mercy He erected the family altar, joined a Christian church, and is living a monument of Divine mercy, imparted through the instrumentality of a tract."

Young infidel converted.—A clergyman of North-Carolina says, that a young infidel in that State was walking by the side of a pond, when he discovered two leaves of a book partly in the water, which he took up, and soon perceived another fragment of a book lying a little distance before him, and still farther on, a third. He took up the whole, and putting them together, they composed an entire tract, the perusal of which so arrested his attention, that he read it again and again; and such were the impressions excited in his mind, that he felt an unconquerable desire to read the Bible. He was ashamed that this wish should be known to any one, and devised a plan for *procuring a Bible by stealth*. He recollected a little pocket Bible in his grandmother's book-case, went and made her a visit, and while looking at and praising her library, secured the Bible to himself, went home, and read it in his retired chamber; embraced the Lord Jesus Christ as his Saviour and Redeemer, and is now a member of the church and an active Christian.

AMERICAN BIBLE SOCIETY.

Abstract of the Fourteenth Annual Report, prepared from the N. Y. Observer, for the Luminary.

The report suitably notices the death of the Hon. Bushrod Washington, one of the Vice-Presidents, and of Col. Rutgers, one of the Managers of the Society from the beginning. Chief Justice Marshall has been chosen to fill the place of Judge Washington, and has accepted the appointment with expressions of great regard for the interests of the Society.

State of the Treasury.

The receipts for the past year have been $170,067 viz: $63,796 in payment of books sold $18,441 from legacies; $43,159 to aid the general supply; $14,966 from other sources except loans; loans $20,800. If we deduct the receipts from loans, the income of the past year is $149,267. The receipts from donations and legacies have been more than double that of the year preceding, and the income also from the sale of books has been considerable, but notwithstanding this augmented income, such have been the expenditures of the year that the Society is now in debt, as stated, for borrowed money to the amount of $20,800. This debt has been incurred on account of the peculiar circumstances in which the Board have been placed the past year. The resolution of the last anniversary, to attempt the supply of the whole country with the Bible in the course of two years, made it necessary that a large stock of books should be at once prepared. Money was, therefore, borrowed, presuming that outstanding debts would soon be paid, and liberal contributions made, and thus the debt of the Society be liquidated. Had the money due from auxiliaries been paid in, as fully as was anticipated, the Society, with the donations received, would have been free from debt or nearly so. The Board hope that those societies still in debt for books, will take early measures to pay for the same. The money now due from this source is $46,984, 41, about one third of the entire capital of the Institution.

The amount received from legacies, as has been stated is $18,441. Of this sum $10,000 were from the estate of John F. Marsh, of Eastchester, N. Y., and $7,000 from the estate of John Withington, of the city of New York, both of the Baptist denomination. These legacies have been of essential aid to the Board, in their straitened circumstances in carrying on their operations.

Among the donations is one of $1,000 from the Philadelphia Bible Society, which is not auxiliary. This society has in the course of the last three years supplied all the destitute families of Pennsylvania with the Bible, and instead of being exhausted by its benevolent labors, is now led to aid the destitute in other portions of the Union.

Books printed and issued.

The number of Bibles and Testaments printed or purchased in the course of the year is 308,000, viz. English Bibles 229,500; English Testaments 74,750; Spanish Bibles 2,000; Gospel of Luke in Seneca 750; German Testaments purchased 1,000.

Plates for a new minion Bible for general circulation and also for a new nonpareil Bible for Sunday Schools have recently been cast, so that books from them will soon be ready for circulation.

The books issued in the course of the year, amount to 238,583, being an increase of 38,461 over the issues of the preceeding year, and making an aggregate since the formation of the Society of 1,084,980 copies. Of those issued the past year, 130,354 were entire Bibles, and 93,206 entire Testaments. Of the issues of the past year, 195,210 were on sale, and 43,373 gratuitously distributed. Of those gratuitously distributed, 23,790 were entire Bibles. Most of the gratuitous issues have been for the supply of the Western and the newly settled parts of the Southern States. No application for books has been refused during the year, where there was evidence that they were needed and would be faithfully distributed. As explorations have but recently been commenced in most of the destitute settlements, the applications for assistance have not been as numerous, by any means, as may be anticipated the coming year. A large stock of books has been prepared and now ready for distribution wherever they may be truly needed. Such too, are now the facilities for printing and binding, that almost any quantity which may be required, can be prepared during the coming year, in case means are *seasonably* provided.

State of supply in the different States.

In relation to the important resolution adopted at the last anniversary, the Board, though not without fear, have still strong hopes of seeing it carried into effect.

In the states of *New-Jersey*, *Pennsylvania* and *Maryland*, the work is already accomplished. In the six *New-England* States, and in the State of *New-York*, the supply is so far effected that a few months may, and probably will cause its completion. In *Virginia*, twelve agents are now in the service of the State Society, about eighteen counties have already been supplied, and strong expectations are entertained that the remainder will also be supplied before the next anniversary.

In the other states and in the territories, the work is less forward, but many extensive districts have been supplied, and almost every where much preparatory labor has been performed, and the Board think that the work of supplying all the destitute families in the United States with the Bible within two years from May last, is still practicable, if the friends of the institution will all co-operate. With prompt and energetic effort on the part of all, the means can be raised, and the books can be printed and distributed. And the Board wish it to be distinctly understood that without great effort both on the part of the old States and the new, the work cannot be done. If many of those societies which have purchased books on credit, do not pay for them within a few months, the work cannot be done. If those societies which have pledged donations, do not in some good measure at least redeem their pledges, the work cannot be done. If those counties which are yet to be supplied do not enter on the supply at once, the work cannot be done. The great danger as to the failure in this enterprise is from "the thief of time," procrastination. Conquer this enemy and the work is done—every family has its Bible by May, 1831.

Distribution of the Bible in Foreign Countries.

Greece.—From the Rev. Jonas King and the Rev. Mr. Robertson, missionaries in Greece, who were authorised by the Board to purchase Modern Greek Testaments of the British and Foreign Bible Society, many interesting accounts have been received. Their letters exhibit a demand for the word of life in that afflicted country, which cannot but affect the heart of every friend of the Bible cause. These gentlemen, as well as the Rev. Messrs. Temple, Brewer and Anderson, are anxious that the Board should take early measures to prepare plates for the Modern Greek Testament. This, the Board are resolved to do, so soon as it can be ascertained which of the several existing versions they can with most propriety follow. The Rev. Dr. Milnor, our Foreign Secretary, has been requested to ascertain this, during his present visit to England, and as soon as satisfactory advices are received, the Board intend, without delay, to publish a large edition.

Burman Empire and Ceylon.—In the last report it was mentioned that an appropriation of 1,200 dollars had been made to the Board of Baptist Missions, for the purpose of publishing the Scriptures in the Burman language. This money has been remitted; with fervent prayers to God that he will open a wide and effectual door for the reception of his truth.

Sandwich Islands.—More than 14,000 copies of the Gospel of Luke have been forwarded to the Sandwich islands during the past year.

The Rev. Dr. Milnor, Secretary for foreign correspondence, who sailed for England on the 16th of March, has been commissioned to act as delegate of this institution at the coming anniversary of the British and Foreign Bible Society.

AMERICAN EDUCATION SOCIETY.

Abstract of the Fourteenth Annual Report, prepared from the N. Y. Observer, for the Luminary.

Whole number assisted during the year.

During the first eleven years of the history of the Society, ending in May, 1826, *five hundred and forty-one* young men were assisted. The following is the number aided in each year since, viz: in the year ending May, 1827, 156, May, 1828, 300; May, 1829, 404; May, 1830, 524.

From this, it appears that nearly as many were aided during the last year, as in the first eleven years of the operation of the Society.—The young men aided during the past year have been connected with nine theological seminaries, nineteen colleges, and sixty-six academies; in all, *ninety-four institutions*. Five have pursued study under private instructors, and one hundred and sixty-five have been cases of new applicants, not before patronised.

Number licensed during the year.

Fifty-five have been licensed, or are about being licensed; of these, twenty were members of theological classes that graduated in 1829, and thirty-five are members of the present senior classes in various theological seminaries. Each has pursued theological studies for three years, and with scarce an exception, has had a regular collegiate education.

Patronage withdrawn

In consequence of information communicated to the Board, patronage has been withdrawn, during the year, from *ten* young men. Three have been stricken from the list for unchristian, and one for grossly immoral conduct. One has been suspended for walking contrary to the Christian profession; three for

resisting the lawful authority of their instructors, and three have been either dropped entirely, or suspended for deficiency in talent and scholarship. The Board have also had occasion to express their strong disapprobation of the conduct of another young man, who was induced to seek to obtain ordination before he was fitted for college, without communicating his intention to this Board.

Three young men have been dismissed; two, to other education societies; and one, on account of needing no further assistance; and one has been removed by death.

Amount of Earnings.

The following statement contains the report for four successive years: The amount of earnings reported for the year ending May, 1827, was $4,000; May, 1828, $5,149; May, 1829, $8,728; May, 1830, $11,010: Total $28,887.—Thus it appears that the young men under the patronage of the Society, have, during the last four years, actually earned, in various ways, and appropriated to their own support, the sum of $28,887.

Receipts and Expenditures.

From the Report of the Treasurer, it appears that the whole amount of receipts during the year ending the 30th of April, is $20,940 14; of this sum there have been received on account of permanent scholarships, $4,699 54; leaving the amount for current use received during the year, $26,010 60. The expenditures in the mean time, have amounted to $34,797 89. The excess of the expenditure over the receipts, is therefore $8,787 29. To this sum is to be added the debt of the Society, at the last annual meeting amounting to $6,402 97; and the entire deficiency in the funds will be found to be $15,190 26. The cause of this deficiency is owing to the rapid increase of applications for aid within three years past, without a corresponding increase of efforts to obtain funds. The amount of appropriations to young men for the the year ending May, 1827, was $8,652; May, 1828, $10,485; May, 1829, $19,009; May, 1830, $23,522.

Money Refunded.

A portion of the receipts of the year, consists of money refunded by former beneficiaries. The income from this source for obvious reasons is small at present. The following sums have been refunded since the system of entire loan was adopted in 1826: a larger sum may be expected in future years: for the year ending May, 1827, $90 00; May, 1828, $816 00; May, 1829, $830 91; May, 1830, $1,087 84. Total 2,824 dolls. 45 cts.

General Permanent Fund.

The whole of this fund at the last quarterly meeting was 26,842 dolls. 35 cts. The Board, taking into view the great demands upon the treasury at the present time, and having ascertained that a part of the fund was still subject to their disposal, directed that 6,842 dolls. 35 cts. be transferred to the current fund. By this measure, the general permanent fund of the Society is reduced to 20,000 dollars, and the debt of the Society is, by the same operation, reduced to 8,347 dolls. 91 cts.

Western Agency.

A Board of Agency has been established during the past year, at Cincinnati, to superintend the operations of the Society in the Western States, and the Rev. Franklin V. Vail appointed Secretary. Mr. Vail entered upon his labors in November last. From *fifty to one hundred young men*, it is expected, will soon commence a course of study. Very liberal contributions have been made to support them, especially by a number of churches in Cincinnati. Mr. Vail states in a letter just received, that "twelve temporary scholarships have been secured in the city, and hopes that the number will be increased to fifteen in a few days, and ultimately to twenty."

Uniform appropriations in all stages of Education.

Formerly a difference was made in the amount granted to young men in the various stages of their education. Members in the earlier stages received less than others, but difficulties having been found to attend this course, the directors, after a careful examination of the subject, came to the determination to grant an equal amount to all, and have fixed that amount at 75 dollars per annum.

Progress of the Society.

The first young man received under the patronage of the Society, was the Rev. Samuel Mosely, a missionary to the Choctaw Indians, since deceased. He was received in March, 1816; since that time there have been aided in a greater or less degree, 1,027, natives of nearly every state and territory in the Union, and members of from 100 to 150 institutions of learning. Of them about 300 have been licensed to preach the Gospel. Some have devoted their lives to the destitute in our own country; 14 have consecrated themselves to foreign missions; and not far from 150 have been settled as pastors in 21 states and territories; 17 have become permanent instructors, as professors or principals in various literary and theological institutions, and about 50 are known to be temporarily employed as teachers who will probably ere long enter the ministry. *Thirty-four* have died while pursuing a course of education, and 26 others have been compelled to relinquish study for want of health. *Twenty-six* have been dropped on account of deficiency in the qualifications required; and as many more have entered upon pursuits or professions foreign from the ministry. Not far from 500 are now under patronage, and there are about 40, of whom no recent information has been received by which they can be classified.

AMERICAN HOME MISSIONARY SOCIETY.

The number of agents and missionaries employed by the Society during the last year is 392, and the number of congregations and missionary districts which have been aided is 500.

The whole amount of labour performed is equal to 274 years.

Of the Society's monthly publication, the Home Missionary and Pastor's Journal, five thousand copies have been circulated, and the number of subscribers has been constantly increasing.

The receipts of the Society during the year have been 33,929 dolls. 44 cts. Expended 42,429 dolls. 50 cts.

The missionaries of this Society have done much for Sabbath Schools and Bible classes. There were under their care the year past 367 Sabbath Schools and 19,000 scholars; 203 Bible classes and 5,500 scholars. They have also engaged with zeal in the Bible, Tract and Education efforts.

Plan of the Society for future efforts.

The Home Missionary Society is seen to be a wisely adapted and unexceptionable medium for the transmission of the charities of the older and more wealthy states to the new and destitute settlements of the South and West. As such, the great body of the Christian public have given it their confidence, and ministers and churches in all parts of the land are seeking it as the organ of their action in the work for which it was formed. Its plans and operations have also been repeatedly approved by the General Assembly of the Presbyterian Church, by several Synods and Presbyteries, and by most of the associations of the Congregational Churches.

Thus recommended to the confidence of the Christian public, the committee feel the importance of extending the influence and increasing the efficiency of the Society. With this view, they have, from time to time, appointed committees of correspondence and boards of agency, for the better direction of their operations in particular districts. Of these, one of the most important appointed during the last year, is *the Central Agency for the State of New-York*, established in the Synod of Utica. This has been in operation since the first of January, and is doing its work with an energy and vigor which promises much good to the cause, and especially to the interesting portion of the state over which it extends.

Another and still more important appointment, recently made, is that of *the Central Committee of Agency for Home Missions in the Western States, established at Cincinnati, in Ohio.* This measure was adopted after much delibefation. It had been apparent to the committee that the missionary business of the States West of the Alleghanies could not long be transacted with the best effect by a committee located in New-York or Philadelphia; and that the Western churches would call for the establishment of another centre of action within their own bounds. The Central Committee will assume the direction of Western missions, under such stipulations with this committee as will enable it to co-operate harmoniously, and without impairing the unity of the system adopted by this Society. The above Committee of Agency were appointed several months since, and rules of government were forwarded, of which they have since signified their cordial acceptance, and have become organized under the same. Their operations, however, have been suspended until June next, for the purpose of petitioning the General Assembly of the Presbyterian Church to unite with this Society in the appointment of the same committee at Cincinnati, (with such changes and alterations as may be agreed on,) that it may be the organ both of the Board of Missions of the General Assembly and of this Society. In this measure, the gentlemen comprising the committee at Cincinnati, have expressed their cordial concurrence.

AMERICAN SEAMEN'S FRIEND SOCIETY.

By this society the Rev. David Abeel of the Reformed Dutch Church has been sent to Canton, China, to act as a chaplain to the American seamen and others in that port. It appears that there are in eight of the principal seaports in the U. S. chapels opened for the use of seamen, where there is preaching and religious instruction on the Sabbath and other days of the week.

The cause of temperance is advancing among seamen. Since the 20th Jan. more than 50 vessels have sailed from the Port of Boston without ardent spirits except what was in medicine chests. On the same principle many vessels have been fitted out from Philadelphia, New-York, Baltimore, and 40 from Charleston.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JUNE 9, 1830.

"REPREHENSIBLE!!"

Under this head Mr. Brantly, editor of the Columbian Star and Index, arranges the resolution presented by Mr. Wisner, and adopted at the late annual meeting of the General Union for promoting the observance of the Sabbath. As the resolution is recorded in the proceedings of that meeting, and may be found in our last paper, we refer our readers to it. Mr. Brantly says, "*The law of this land requiring the profanation of the christian Sabbath*, is one which we have never yet seen." Yet he says in the same sentence, "we are aware that there is a law respecting the transportation of the mails, which makes every day the same, and which consequently does not make the FIRST DAY an exception." Upon this he asks, "But is it fair reasoning, hence to infer that the government of this Union *requires the profanation* of the Lord's day?" When we read this interrogation, we expected, he would give a direct answer. We were ready to answer at once, "*yes, it is fair* reasoning." But how does the editor answer it? This is his answer—"Our government places all religions upon an equality, and makes no exceptions in favour of any."

The above enthymemes or reasoning expressed in clear propositions would stand thus—

Any law, which makes *every day the same*, does not require the profantion of the christian Sabbath.

The law respecting the transportation of the mails *makes every day the same.*

Therefore the law respecting the transportation of the mails does not require the profanation of the Sabbath.

The latter part of his reasoning would stand thus—

Any government, which makes no exceptions in favour of any religion, does not require the desecration of Christianity.

Our government makes no exceptions in favour of any religion.

Therefore our government does not requre the desecration of Christianity.

This is surely lame logick. Mr. Brantly must have been either nodding or a little confused. In both cases his premises are erroneous, and of course his conclusions are groundless. In both cases we conceive exactly the reverse of his major propositions to be the truth. Any law, that requires the transaction of secular business and *makes every day the same*, does in the most direct and positive manner require the profanation of the christian Sabbath: And that government, which *makes no exceptions in favour of any religion*, does plainly desecrate the christian religion. To make the christian Sabbath the same as any other day in the week, as to the transaction of worldly business, is surely to profane it, if it is susceptible of profanation. If in Mr. Brantly's estimation there is no difference between the christian Sabbath and other days of the week, then truly, *to make every day the same* is no profanation of the Sabbath. This sentiment, however, we would by no means impute to him. We had rather charge him with bad logick on the wrong side of this question, than with unchristian views in regard to the Sabbath.

The principles assumed as the ground work of his reasoning to prove that our laws and government do not require the desecration of the Sabbath, are sufficiently broad to include and defend all the infidels, the anti-Sabbath and anti-religious men in our land, in the course they pursue. They "*make every day the same, and place all religions upon an equality,*" hence they neither profane the christian Sabbath nor desecrate christianity,

In a good cause, Mr. B reasons and writes well.—His head and heart then go together, and we consider him as in the first rank of the religious editorial *corps*. But on the side of this question, which he has unhappily espoused, we have seen no *good, sound, conclusive* reasoning. We have paid much attention to the discussion of this question, and watched with much anxiety the movements of those *religious editors*, who approve the Post Office law as it now stands, making every day the same, and *oppose* the petitioning of Congress to have the Sabbath excepted in that law as *it is in other laws* enacted by Congress. We think we have often seen in them a struggle with their better feelings and their serious convictions. In some instances we have seen their *approbation* become more and more faint, and their *opposition* more and more weak, till they finally ceased from both. We hope the talents and learning of Mr. B. will not long be arrayed against the object of the "General Union for promoting the observance of the Sabbath."

GENERAL ASSEMBLY.

We propose to give a brief notice of some of the proceedings of this body during its present session. A minute and formal journal of all their transactions would be less acceptable to our readers, we presume, than short notices of the most important and interesting matters, that may be discussed and acted upon in the Assembly.

The General Assembly of the Presbyterian Church met in the 1st Presbyterian church in Philadelphia on the 20th of May, and was opened with a sermon by the Rev. Benj. H. Rice, moderator of the last meeting. On the first day 160 members were present. Among them we observe the following; from Missouri Presbytery, Wm. S. Potts; from Madison, Wm. Sickels, John Sering; from Wabash, Ransom Hawley; from Crawfordsville, John R. Moreland; from Louisville, John T. Hamilton; from Muhlenburg, Wm. Hamilton; from Transylvania, Samuel Findley; from West Lexington, Samuel Steel, J. M. C. Irvine; from Ebenezer, Dewey Whitney, Nathaniel M. Urmston; from Union, Gideon S. White, Michael A. Remley; from Holston, Frederick A. Ross; from French Broad, Francis A. McCorkle; from West-Tennessee, Obadiah Jennings; from North Alabama, George W. Ashbridge; from Tombigbee, Hillary Patrick; from South Alabama, Robert Holman.

The Rev. *Ezra Fisk*, D. D. of Goshen, in the state of New-York, was elected Moderator.

On Saturday 22nd. A Memorial from the Presbytery of Cincinnati, respecting a Western General Assembly, and also a counter memorial from the Presbytery of Columbus, were presented and made the order of the day for the next Thursday. On Sabbath day the sacrament of the Lord's Supper was administered by the members of the Assembly in different churches in the city, in the early part of the day. At 5 o'clock, P. M. they all met in the first church with other communicants, amounting in the whole to about 1000, and celebrated the Lord's supper.

Monday, 24th. Written accounts of the state of religion in the Presbyteries were read.

The report of the committee, to whom had been referred the Report of the Missionary Board, was adopted after some debate.

AMERICAN SUNDAY SCHOOL UNION.

At the late annual meeting of the American Sunday School Union in Philadelphia, on motion of Dr. M'Auley of Philadelphia, seconded by Dr. Beecher of Boston, it was Resolved, That the American Sunday School Union in reliance upon the Divine aid will within two years establish a Sunday School in every destitute place wherein it is practicable throughout the valley of the Mississippi. This important resolution was adopted by a unanimous vote, expressed by the rising of a congregation of more than two thousand people.

It was stated that a gentleman in New-York, had pledged towards this object $4000. Individual subscriptions were then taken to the amount of $2,500.

It is stated in the report of this Society, that there are now in the United States sixty thousand Sunday School teachers, and 400,000 scholars.

On the 12th ult. Mr. John Pratt, late Professor in Transylvania University, was ordained to the pastoral charge of the Baptist Church in New-Haven, Conn.

A CARD.

The Rev. O. S. Hinckley takes this opportunity to return his grateful acknowledgments to those ladies of the M'Chord church, who have presented him so generous an expression of their obligation for his services to their church.

That the Lord may repay them an hundred fold in spiritual blessings, is his ardent prayer.

Lexington, June 8th.

Fayette County Temperance Society.

On to-morrow evening at half past 7 o'clock, P. M. there will be a meeting of this Society, in the Rev. Mr. Hall's Church, at which time, an address will be delivered by the Rev. Mr. Ross of the Methodist Episcopal Church. The citizens generally are respectfully invited to attend.

NEW MISSION TO BURMAH.

The editor of the Boston Christian Watchman says,

On the last Lord's day evening, there was a fresh designation of four missionaries to Burmah, who had been previously examined by the Baptist Board for Foreign Missions. The public exercises were conducted in the Rev. Mr. Knowles' meeting-house, Baldwin-place, and were listened to with great interest by a crowded auditory in that spacious edifice. The brethren set apart on this occasion were the Rev. Engenio Kincaid, and Mr. Francis Mason, who with their wives, embarked on board the ship Martha, Captain Lovett, for Calcutta, on Monday last.

ORDINATION OF MR. ABRAHAMS, A MISSIONARY TO THE JEWS.

Agreeably to adjournment, the Presbytery of New-York convened on the evening of the 14th ult. at the Middle Dutch Church, Nassau-street, for the purpose of ordaining to the work of the Gospel ministry, Mr. Judah Isaac Abrahams, who had been previously received under the care of the Presbytery and examined with a view to his ordination. Rev. S. H. Cox, D. D. presided and preached the sermon. The proceedings of Presbytery with regard to the examination of the candidate having been read, and he having given his assent to the confession of faith adopted by the Presbyterian church, he was set apart to the work of the ministry by prayer and the laying on of the hands of the Presbytery. In the absence of the brethren to whom had been assigned those parts, the Moderator made the ordaining prayer, and gave the charge to the candidate. The occasion was one of more than ordinary interest from the fact of Mr. Abrahams being by birth a Jew; but now, having first given himself to Christ, he is elevated to the Christian ministry for the purpose of preaching the Gospel to his "kindred according to the flesh, who are scattered abroad." Mr. A. goes out as a missionary to the Jews on the coasts of the Mediterranean, under the patronage of the American Society for ameliorating the the condition of the Jews. A collection in aid of the mission, was taken up at the close of the exercises.—*N. Y. Obs.*

REVIVALS.

In Delaware County, N. Y.—A gentleman from Deposit, in Delaware County, informs us that there are between 200 and 250 hopeful subjects of the revival, with which that village and its vicinity have been blessed for a few months past, and that the good work is still going on. It runs parallel with the temperance reformation in a very remarkable manner. Neighborhoods, families and individuals, opposed to Temperance Societies have been passed over in the revival, while others on the right hand and on the left, have shared in the blessing.

A correspondent in the New-Haven Religious Intelligencer, under date of the 16th ult. says: [*N. Y. Obs.*

Last winter the Lord visited my late charge in Deposit, with a season of refreshing from his presence. Brother —— and myself were there; though he was feeble, and I lame and feeble, yet we both felt the blessed influences. The work was powerful beyond any revival that I had previously witnessed. It commenced at the first in the hearts of a few of the brethren and sisters of the Church. I was satisfied that the impenitent would soon be awakened, and they were. Soon after the the work begun among them, 16 family altars were erected in the course of about two weeks, in that congregation. Afterwards the children of the church were many of them called in. Fifty-six persons have already been added to the church there, and I suppose many more will yet be added as fruits of the revival. The Baptists and Methodists have also shared in the revivals in that vicinity, and some in that village. The revival has spread in the different denominations all over the towns of Tompkins, Hannock, Starrucca in Pennsylvania, Sandford, and Windsor. In Masonville it has lately commenced in the Presbyterian society, and in the two sccieties in Walton, it has been in progress about eight weeks. In the society of Columbia, which contains about forty families of plain farmers, there have been already rising of 40 hopeful conversions, one of a woman aged 69. There are now but 11 married persons in the society that are not subjects of hope. Seven of these are thought to be anxious; the rest are youth. It has seemed sometimes as if no person who has come to years of discretion, would remain long unconverted. The work in the other society has not advanced rapidly since its commencement, but they expect a minister there the present week.

In Charlestown, Mass.—A pleasing revival of religion is now in happy progress in the First Baptist Church in Charlestown, under the care of the Rev. Henry Jackson. It commenced about two months since, and has been characterised by striking evidences of divine influence. Persons from fourteen to fifty years of age have been its subjects. About forty cherish hopes that they have passed from death unto life. Among these are several teachers and scholars of the Lord's day school; also some individuals who have heretofore advocated the doctrine of universal salvation.—*Christ. Watchman.*

DEATH OF THE REV. STILES HAWLEY.

We seldom have occasion, says the Connecticut Observer, to notice a more mysterious and melancholy dispensation of Providence, than that by which the Rev. Stiles Hawley, one of our missionaries, has just been taken from among the living. Mr. H. was from Ridgefield, Fairfield County, Conn.; of the class of 1827, in Yale College, and a graduate of the Theological seminary connected with that institution. He entered the service of this Society in September last, at the expense of the Hartford County (Conn.) Sabbath School Union, who liberally pledged the sum of $400 for that purpose. Full of zeal, and in the consecration of health, and strength, and life to his Master's cause, our young friend repaired to the field of his labor in the States of Missouri and Illinois. Our last report from him is dated December 31st, but was not received until he had been many days an inhabitant of another world.

His long silence is at length sadly explained. On Monday, January 18th, he left the house of a friend to proceed on his tour of duty. It was excessively cold. His path lay over two desolate prairies, and he would be compelled to cross two forks of the Kaskaskia River to reach a shelter for the night. On the succeeding Thursday his horse was found, but no tidings have since been heard of our lamented fellow laborer. It is ascertained that one of the forks of the river was not fordable, and the probability is, (though he might have perished with the cold,) that in an attempt to cross the stream he was drowned! This is one of the many instances in which divine wisdom silences every doubting, every repining thought, by a single injunction, "Be still and know that I am God."

The above is from the Connecticut Observer of the 10th ult. since which we have received a paper printed at Jacksonville, Illinois, from which we learn that the body of Mr. Hawley has been found. The particulars are contained in the following letter from the Rev. Mr. Bergen.

Springfield, April 8th, 1830.

DEAR SIR—I hasten to inform you that Mr. Moore, who accompanied Messrs. Baldwin and Hardy in their late further search for our dear lamented Hawley, has returned. He was not murdered, as perhaps you are beginning through late report to believe. His body has been found. It was found in the waters of the Big Okaw, a quarter of a mile below the ferry, partly under a drift of logs. His clothes on, except his hat and cape; his gloves on and mittens over them, his pocket books and papers in their place, and his watch in his fob; his saddle-bags in his arms or near his body—his saddle was found not far distant.

* * * * * * *

The body was found on Monday evening the 5th, and was buried the next morning. We have reason most abundantly to thank the God of providence that he has been pleased to deliver the parents and friends of our brother from the direful pain that he was murdered, and our land from being stained with the reproach.

With much respect, I am, &c.

JOHN G. BERGEN.

SUMMARY.

The Bill for the removal of the Indians has passed in the house of Representatives by a majority of five. Ayes 102—Noes 97.

John Randolph has been nominated to the Senate, as Minister to Russia.

Tuskina, the Indian chief, who was arrested last winter for stopping the United States mail, has been tried and sentenced to pay a fine of $100 and cost.

The Baltimore (Methodist) Conference, have passed a resolution unanimously approving of the efforts now making by Temperance Societies to prevent the evils of intemperance, by a total abstinence from intoxicating drinks.

THE AMERICAN BAPTIST BOARD OF MISSIONS have invited the Rev Dr. Judson to visit this country on account of his health.

A verdict of four thousand dollars was recently given, in a slander suit, against David Williamson, of Freehold, New-Jersey, for circulating reports injurious to the character of a young woman of that town.

Capt. David Chapman, of South Hampton, Long Island, died a few days since in consequence of a wound by a ball which was fired at a bird, by a boy.

FROM LIBERIA.—The Liberia Herald of April 6th, just received at this office, announces the death of the Rev. Messrs. Dietschy and Buhrer, missionaries of the German Missionary Society, lately arrived at Monrovia from the United States. Mr. D. died on the 22d of March, and Mr. B. on the 26th, both of the country fever. The Colonial Agent, Joseph Mechlin, Jun. Esq. embarked on board the schooner Harvey for the United States on the 4th of April.—*N. Y. Obs.*

DISTRESSING SHIPWRECK.—From the Liverpool Times, (says the New-York Evangelist,) we learn that the ship Newry, Capt. Crosbie, bound from Newry to Quebec, on the night of the 16th April, was driven upon the rocks at Portinclineon near Bordsey. There were 400 passengers on board, 200 of whom perished.

BOLIVAR.—Gen. Paez has declared Bolivar an outlaw, and offered two thousand dollars for his head.

EARTHQUAKE AT PORT AU PRINCE.—A letter to the editor of the Genius of Universal Emancipation, from his correspondent at Port au Prince, dated April 16th, 1830, says: "The day before yesterday we experienced a tremendous earthquake, which lasted about ten seconds. One so severe has not been felt here for sixty years past."

Another letter-writer says, "The walls of all the brick houses in town were cracked, and some of them seriously injured. The commotion lasted about thirty seconds. The house in which I was, fortunately was of wood, which kept such a cracking that I was afraid it would fall every moment. I ran out on the pizza, and was in the act of jumping from it, a distance of forty feet, when every thing became quiet again. Every house was deserted, and in a few minutes the streets were full of people running in all directions. The lowing of the cattle, the howling of the dogs, and the cries and screams of the women and children were truly alarming. This is the third earthquake since my arrival, the other two being very slight."

FRENCH EXPEDITION AGAINST ALGIERS.—The English, as well as French papers say much on the state and prospects of the French expedition against Algiers. The prevalent opinion is in favor of its success, especially since accounts have been received, that the Pacha of Egypt has determined to co-operate with the French. It is said to be stated on good authority that the Egyptian troops have invaded Tripoli, and taken four towns; and it even asserted that the Pacha has sent a squadron to sea, to act with the fleet about to sail for Toulon.

The fleet must have presented a fine, and in some respects, a new aspect. A number of steam-boats are to be employed, for the the first time, in a regular expedition of magnitude; and every preparation and precaution of art and science, it is boasted, has been made. There are to be about 34,000 troops, besides seamen; and the various regiments were all to be at Toulon from the 25th to the 29th of April; 30,025 infantry, 600 cavalry, 1,900 artillery, and 1,225 engineers.

Arrangements are now making to form a railway between Liverpool and Birmingham, distance about 30 miles.

The Royal Yacht Club, in London are said to be fitting out a squadron to witness the bombardment of Algiers.

NOTICE.

THE individuals who may have borrowed from the subscriber the 1st vol. of Hopkins' System of Divinity, Marsh's Church History, Sympson's plea for religion, or any other books, will confer a favour by returning them immediately. N. H. HALL.

Lexington, June 8th, 1830.

MUSIC BOOKS.

JUST received and for sale at the Book Stores of A. T. Skillman, Lexington, Morton & Co. Louisville, and M. G. Youce, Danville, Ky.

THE COLUMBIAN HARMONY, OR PILGRIM'S MUSICAL COMPANION, bound in a superior style.

Lex. Ky. June 2d, 1830.

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.

Lex. April 21—42-tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

CLELAND'S HYMNS,

3D EDITION—ENLARGED,

FOR sale at the office of the Western Luminary, Lexington,—and at Morton & Co's. Book-Store, Louisville, Ky.

Price $6 per dozen—62½ cents single.

POETRY.

From Pollok's Course of Time.

THE HYPOCRITE.

Great day of revelation! in the grave
The hypocrite had left his mask, and stood
In naked ugliness. He was a man
Who stole the livery of the court of heaven,
To serve the devil in; in virtue's guise,
Devoured the widow's house and orphan's bread;
In holy phrase, transacted villianies
That common sinners durst not meddle with.
At sacred feast, he sat among the saints,
And with his guilty hands touched holiest things
And none of sin lamented more, or sighed
More deeply, or with graver countenance,
Or longer prayer, wept o'er the dying man,
Whose infant children, at the moment, he
Planned how to rob. In sermon style he bought,
And sold, and lied; and salutations made
In Scripture terms. He prayed by quantity,
And with his repetitions long and loud,
All knees were weary. With one hand he put
A penny in the urn of poverty,
And with the other took a shilling out.
On charitable lists,—these trumps which told
The public ear, who had in secret done
The poor a benefit, and half the alms
They told of, took themselves to keep them sounding,—
He blazed his name, more pleased to have it there
Than in the book of life. Seest thou the man!
A serpent with an angel's voice! a grave
With flowers bestrewed! and yet few were deceived,
His virtues being over-done, his face
Too grave, his prayers too long, his charities
Too pompously attended, and his speech
Larded too frequently and out of time
With serious phraseology,—were rents
That in his garments opened in spite of him,
Through which the well accustomed eye could see
The rottenness of his heart. None deeper blushed,
As in the all-piercing light he stood, exposed,
No longer herding with the holy ones.
Yet still he tried to bring his countenance
To sanctimonious seeming; but, meanwhile,
The shame within, now visible to all,
His purpose balked The righteous smiled, and even
Despair itself some signs of laughter gave,
As ineffectually he strove to wipe
His brow, that inward guiltiness defiled.
Detected wretch! of all the reprobate,
None seemed maturer for the flames of hell,
Where still his face, from ancient custom wears
A holy air which says to all that pass
Him by, "I was a hypocrite on earth."

MISCELLANEOUS.

"LOOKING ALOFT."

In a very consise notice of the late Dr. Godman, published in the *Literary Port Folio* of Philadelphia, we meet the following very instructive anecdote, We have seldom encountered an illustration of the salutary benefits of Christian hope, more apposite and impressive. The two simple words which encouraged the Dr. amid the toils and disappointments, the perils and vicissitudes of life, may well be transferred from the common voyage of a mariner, to the incidents and dangers which beset the way of human destiny. If we can "LOOK ALOFT," and rightly fix our contemplations upon the blessed realities of eternity, we shall be in little danger of falling, through the temptations of a giddy world.—*Columbian Star.*

"Some years ago, in conversation with us, he (Dr. Godman,) said that in a voyage to sea in early life, he had seen a lad who had just begun to be a sailor, going out to some projecting part of the rigging. His arms were supported by a spar, and he was looking below him for a rope which ran across on which his feet should be. The rope flew from side to side, and it was evident that the poor fellow was becoming dizzy, and in danger of falling, when the mate shouted to him with all his force, "LOOK ALOFT! *you sneaking lubber!*" By thus turning away his eyes from the danger, the dizziness was prevented, and he found his footing. And this incident, the Dr. said, often recurred to his mind in after life, when his troubles grew heavy upon him, and he hardly could find ground whereon to tread. At such times he heard the mate's shout in his ears, and turned his eyes "aloft" to the prize upon which he had fastened his hopes. We cannot part with this beautiful illustration, without asking each of our readers to apply it to a still nobler purpose: to steady themselves in all the tempests of adversity by looking toward that life in which there is rest and peace evermore—and when our flesh and heart shall fail us, and we can find no support under our feet, to seek it by "*looking aloft*," to Him "who is the strength of our hearts, and our portion forever."

ANECDOTE OF GORDON HALL.

In a letter to the Rev. Mr. Cornelius, inserted in the Journal of the American Education Society for the present month, the Rev. Dr. Porter, of Andover, relates the following anecdote of the late Rev. Gordon Hall, missionary at Bombay. Mr. H. at the time of the occurrence referred to, was pursuing his professional studies under the direction of Dr. P.—*N. Y. Obs.*

In the autumn of 1810, if I do not mistake in dates, Judge S——, of W—— Conn. came to my house to inquire for a candidate. Of the three or four residents in my family, who had been licensed that week, I thought Mr. Hall the fittest man for the place, on account of some local peculiarities there, and accordingly introduced him to Judge S——. The conversation that ensued between them was in my presence. Mr. Hall was very explicit in settling one point, viz. that if the people of the place should be ever so united, and earnestly desirous of his stay, his preaching to them should not be considered as implying any obligation on him to remain there. The Judge wished him to go on his own terms, saying, "If you can unite a people, now much divided, you will do us an unspeakable service, even though you afterward leave us." He went. On the third Sabbath, his morning sermon contained some pointed reprehensions of what he thought amiss in the morals of some in the congregation; and his afternoon sermon was on the doctrine of the "divine decrees." The following week there was much complaining, by *some* of the people, of Mr. Hall's "hard sayings." On the fourth and last Sabbath of his engagement, his subject was chosen with this state of things in his eye. Expecting never to see this assembly again in this world, he expressed his regret that so many should have been dissatisfied with his ministrations. He assured them that to have given them offence, was a source of severe trial to his own heart; but as an ambassador of Christ, he must act from higher motives than regard to their approbation. With deep solemnity and pathos, he carried them onward to the judgment, where he must meet them again, and where all the motives of his heart and of theirs, must undergo the scrutiny of the omniscient eye. The appeal was irresistible. The assembly were melted down with strong emotion, and immediately after his departure, despatched a messemger to insist that Mr Hall, who had gone to Massachusetts, should return. He did return, and in spite of his remonstrances, they gave him an urgent call to become their pastor. Then the heart of the missionary came out. Then was revealed the secret so long cherished between himself and his beloved brother, Samuel J. Mills. These kindred spirits, associates in college, often interchanged visits afterwards, mutually enkindling that holy flame which nothing but the hand of death could extinguish, in their own bosoms; and which has since extended its sacred influences to so many thousands of other hearts. The general purpose of these devoted young men was fixed. Sometimes they talked of "cutting a path through the moral wilderness of the west, to the Pacific." Sometimes they thought of South America; then of Africa. Their object was the salvation of the heathen; but no specific shape was given to their plans, till the formation of the American Board of Foreign Missions. Before this period the churches were asleep. Even ministers were but half awake. To many it seemed a visionary thing in Mr. Hall, that he should decline an invitation to settle, attended with so many attractive circumstances, and so much prospect of usefulness. But I can never forget with what a glistening eye and firm accent, this youthful pioneer of foreign missions, full of faith and the Holy Ghost, said, "No, I must not settle in any parish of Christendom. Others will be left, whose health or pre-engagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardship; God calls me to the heathen; woe to me if I preach not the gospel to the heathen." He went; and the day of judgment, while it tells the results of his labors, will rebuke the apathy with which others have slumbered over the miseries of dying Pagans.

EVILS OF TEMPERANCE SOCIETIES.

A physician in Dublin, who was requested by a medical friend to assist him in the formation of a Temperance Society in that city, wrote an ironical letter in reply, a part of which we give.—*Ib.*

August 15th, 1820.

MY DEAR DOCTOR—How could you suppose me so great a simpleton as your letter would imply? To enlist in a crusade against Intemperance, indeed! Why, if an end were put to the drinking of port, punch, and porter, there would be an end to my worldly prosperity: I should be obliged to sell my house in —— square, pay off my coachman, and once more become a pedestrian. Nay, the whole profession, if we except the Accoucheurs, would suffer. Physicians, Surgeons, and Apothecaries, would be ruined; the Medical-halls would be stripped of their splendor; and disease becoming comparatively rare, simple and manageable, the clinical physician would lose the benefit of teaching, and the student the opportunity of learning his profession, in our flourishing hospitals.

Consider the matter more deliberately before you conclude that my fears are exaggerated. Let me ask, what, in a majority of instances, produces apoplexy and palsy! Intemperance beyond all controversy. Whence is it that our lunatic establishments overflow? From intemperance. Who, in the community, are the most liable to acute affections of the lungs and heart? The intemperate. What is it, in this 'Isle of Saints,' that renders so many livers scirrous? Whiskey, to be sure. One half, nay, three fourths of the existing cases of gout, rheumatism and dropsy, are owing to the same causes. Then consider that when an intemperate man is sick, the physician, instead of being left without a pretext for prolonging his visit beyond the third or fourth day, obtains a comfortable attendance of as many weeks; and, in like manner, in surgical practice, we require not to be told that fractures are united, and wounds healed speedily or slowly, according as the patient has been temperate or otherwise.

Nor is it to be forgotten that those, who are drunkards, often transmit to their children bodies, which require medical repair so frequently that the physician or surgeon is seldom long out of attendance on their families; and not only so, but even the propensity to liquor, which, in the parent, may have arisen from a neglect of the admonitions of conscience, appears sometimes in the son, as a matter of inheritance, and hence such a family, while it exists, is a valuable heir loom descending to our profession from age to age.

Can you, my dear doctor, forget the sweets of a prolonged attendance upon a nervous or hypochondriacal debauchee, with a well lined purse? Can you be so lost to your own interest as to dry up this fertilizing stream? Have you no *esprit de corps?* Why this would seem to be a case in which our College Physicians, in their capacity of guardians of the interests of the medical profession, might with propriety interfere, and put a stop to your rash proceedings.

And lawyers are interested in this matter as well as doctors. A writer in the Dublin Morning Post, has attempted to show that a large portion of the crimes committed in our country is to be traced to intemperance; whence it is evident, that if your measures succeed, the profession of the law would be as much injured as that of physic. And consider how inconvenient this must be to one who has twelve or thirteen children to launch, more especially as many of the channels through which our sons were wont to float into active life, are blocked up. How sad our condition if we can no longer send to the Temple or article to an Attorney.

I cannot conclude, without once more beseeching you to weigh this matter more carefully before you mount your "Rosinante." Those who are interested in the prosperity of the *liberal* professions, ought not to overlook the importance of intemperance as a source of disease and crime. But it is not the liberal professions alone that will suffer from the success of Temperance Societies. Let the philanthropist consider the multitude belonging to other callings, who must fall into poverty, when this great change in the habits of men shall take place. Distillers, revenue officers; officers of the police, of every denomination; pawnbrokers, publicans; their wives, children, and retainers;—and these, by the way, are almost the only bodies in this city who are, at present, in a thriving condition. It would seem to me that free trade, and Roman Catholic Emancipation, which have been considered by some so portentious of evil, are nothing in comparison with the revolution which you are endeavoring to bring about.

I remain, my dear Doctor,
your sincere Friend,
* * * * * *

To Doctor ——.

A CAUSE FOR MOURNING.

The biographer of Napolean, speaking of the loss sustained by England on the field of Waterloo, says: "Fifteen thousand men killed and wounded, threw half Britain into mourning. It required all the glory, and all the solid advantages of that day, to reconcile the mind to the high price at which it was purchased." But what mourning would fill all Britain, if every year should behold another Waterloo! But what does every year repeat in our peaceful land? Ours is a carnage not exhibited only once in a single field, but going on continually, in every town and hamlet. Every eye sees its woes, every ear catches its groans. The wounded are too numerous to count. Who is not wounded by the intemperance of this nation? But of the dead, we count, year by year, more than four times the number that filled half Britain with mourning. Ah! could we behold the many thousands whom our destroyer annually delivers over unto death, collected together upon one field of slaughter, for one funeral, and one deep and wide burial-place; could we behold a full assemblage of all the parents, widows, children, friends, whose hearts have been torn by their death, surrounding that awful grave, and loading the winds with tales of woe, the whole land would cry out at the spectacle. It would require something more than "*all the glory*," and "*all the solid advantages*" of Intemperance, "*to reconcile the mind to the high price at which they were purchased.*"—[Address to Young Men on Temperance.

INTERESTING STATEMENT.

A year or two since a young merchant in this city in good business, respectably connected, and of popular qualities, connected himself in marriage with a young lady of accomplishments and merit. They lived happily, in a large circle of friends, esteemed and respected. At length an acquaintance of the husband, who had imported a small quantity of choice brandy, recommended him to take a single demijohn. Not being addicted to drinking spirituous liquors, he hesitated, and would have declined; but his friend was so urgent and persuasive, that at length be complied, and took the fatal purchase home. He could do no less than drink a little out of compliment to his friend. and because he had it in his house. The taste became agreeable; he regularly sipped; and this experiment became a fixed habit. In a very short time his appearance and habits were altered. An old acquaintance accosted him, and said, "What is the matter with you?" "Alas," said he, "I'm all gone aside; it will soon be over with me." In a month he died, a loathsome sot. The anecdote was related at a table where several young men were assembled, and the narrator remarked, "A year ago the deceased as little thought of acquiring such a habit, or of dying a drunkard, as either of you." Young men! take warning; let *total abstinence* be inscribed on the house where you dwell; "touch not, taste not, handle not," for death lies in the demi-john, in the liquor case, and in the decanter. —*N. Y. Evangelist.*

TEMPERANCE ANECDOTE.

About four years since, two travellers, genteelly dressed, and well mounted, rode to the door of a tavern in P——. and called for some liquor. Col. B. the landlord, a pious, conscientious man, prepared the liquor and carried it to the gentlemen. On presenting it to one of them, he perceived he had already drank too much, and was intoxicated. This sentence of Scripture, 'Cursed be he that putteth the cup to his neighbor's mouth,' rushed with great force upon the mind of Col. B. and he requested the stranger to hand him the glass again. The stranger complied, supposing that the landlord had discovered some dirt in the liquor, or had not properly prepared it. After receiving the glass, Col. B remarked, "Sir, you have drank too much already," and threw the liquor on the ground.—The gentleman addressed, immediately rode away, and was soon followed by his companion. About a year, or a year and a half after the above occurrence, a traveller called at Col. B.'s, early one afternoon, and declared his intention of spending the remainder of the day and night with him. During the evening, the stranger conversed with frankness and interest upon religious subjects—entered with deep feeling upon the causes and effects of intemperance, and manifested a spirit deeply imbibed with the Holy Ghost. In the morning, after breakfast, the stranger called for his bill, and handed Col. B. a three dollar note in payment. When Col. B. handed the stranger his change for the note, he refused it, saying, "Do you not recollect two men calling at the door for liquor!" "Yes." "You refused to let one have any, because he was intoxicated?" "Yes." "I am that man. You have saved me from being a confirmed drunkard, and I hope you have been the means of saving my soul." The traveller then went on his way, and Col. B. saw him no more.—*Rochester Obs.*

WHAT IT COSTS.

A farmer, in Connecticut, who has occupied the same farm, on lease, for about thirty years past, was lately complaining that he had been able to lay up nothing, from his thirty years labor. A neighboring store-keeper offered to explain to him the *reason;* and proceeded as follows:—"During the thirty years that you have been on that farm, I have been trading in this store; and the distilled spirits I have sold you, with the interest of the money, would have made you the *owner* of the farm you *hire.*" On examination of the books of the store-keeper, his assertion was found correct. The farm was worth above five thousand dollars.—*Nat. Phil.*

A WORD IN SEASON.

When the Rev. Andrew Kinsman, late minister of the gospel, at Plymouth Dock, was once preaching in London, on the Lord's day, a heavy and unexpected shower of rain coming on, several Sabbath-breakers, passing by at that instant, fled into the Tabernacle for shelter. Among these was a young man, who was personally acquainted with Mr. Kinsman, at Plymouth. Seeing him in the pulpit, he immediately resolved to wait the conclusion of the service, and inquire after the welfare of his relations. This he accordingly did; to whom Mr. Kinsman replied with his usual affability, "Your good aunt, and religious mother, are both lately gone to heaven; but which way are you going? What will your pious mother say, if she should miss her William there?" Though the sermon had not the least effect, this sentence struck him to the heart, and God made it the means of his conversion. He afterwards became a very valuable member of the church at Dock, and died an Israelite indeed.

MANAGEMENT OF CHILDREN.

Mothers, can you not teach your children the art of doing good? It is only to aid, by your example as well as precepts, the development of the noblest faculties of your children—the affections, reasons, conscience; while you repress, as much as possible, the selfishness of animal instinct—of appetite. Begin early. You have the key of their affections; open their little hearts only to sweet impressions of love, which is benevolenae. Never hire them with *money*, to perform their tasks of any kind. If you have managed them rightly, they will do your requirements for *you*, because they *love you*. Give gifts to your children as often as you think best; but never *pay* them for being good. Let the consciousness that they have done good, have gained knowledge, and that you approve their conduct, be their reward.—*Ladies' Magazine.*

NIGHT THE PROPER PERIOD FOR SLEEP.

Valaugin relates a circumstance, which satisfactorily proves the advantage of sleeping during the night instead of the day. It was an experiment made by two colonels of horse, in the French army, who had disputed much which period of the twenty-four hours was the fittest for marching, and for repose. As this was a very interesting subject, in a military point of view, to have it ascertained, they obtained leave from the commanding officer to try the experiment. One of them, although it was in the heat of summer, marched in the day, and rested at night; he arrived at the termination of a march of six hundred miles without the loss of either men or horses. The other, who conceived it would be less fatiguing to march during the cool of the evening and part of the night, than in the heat of the day, at the end of the same march, had lost many of his horses and men.—*Jour. of Health.*

ECONOMY.

"After all said and done," observed a gentleman to us the other day, "after all said and done, I find there is no way to have money like not spending it." Economy is the secret of "being comfortable and independent;" two ingredients in the cup of life, which are more desirable than honour and renown. To confine one's expenditure within his income is a serious duty, which it behooves every one who would escape the kicks and cuffs of an unfeeling and selfish world, to study and cultivate.—*Philadelphia Bulletin.*

DUELLING.

A gentleman who held a responsible station in the army, at a post where duels were a matter of every day occurrence, says he never knew a duellist who had "killed his man," who was not wretched ever afterwards. During the day, the victorious duellist might appear tranquil; but night brought horrors along with it, and the situation of the sufferer was such as to induce the conviction, that "it is better to be killed, than to kill, in such contests."

In *spiritual optics*, a beam in the eye generally renders a man quicksighted in discovering other men's faults, and blind only to his own.—*Dr. Scott.*

LETTERS ON
THE DIVINE PURPOSE,
BY REV. JOHN MATTHEWS, D. D.
For sale at this office—price 62½ cts.—$6 per dozen

TERMS OF THE
WESTERN LUMINARY.
[PUBLISHED EVERY WEDNESDAY.]

Two Dollars and Fifty Cents per annum, ayable within the year,—or *Two Dollars*, if aid in advance, or within the first six months.

Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

Advertisements inserted at the usual rates.

*** All communications must be post paid.